that the way of the pleasant is to endeavour to accommodate God's moral economy to one's carnal requisites, whereas the way of the good is to do whatever that is right, whether expedient or otherwise, to offer unquestioning submission to the Great Master's Commands, however hostile they may appear to one's temporal interests and to exalt and adapt oneself to the requirements of God's law. The way of the pleasant is to pursue pleasure as the purpose of life as an animal. The way of the good is to subdue pleasure to the purpose of life as a man. The way of the pleasant is to follow the lead of the instinct. The way of the good is to guide the instinct with reason. The way of the pleasant makes man the creature of the day. The way of the good transforms man into a pilgrim of eternity.

" 6. The future life is not revealed to a man without understanding, thoughtless and deluded by the fascinations of •wealth. One who thinks that this world alone exists and there is no future world, comes under my sway again and again."

"12. Having realised by the knowledge obtained through spiritual communion that Divine Being, who is difficult to be seen, who is hidden, who

pervades all things,
who is in the heart, who lives in
inaccessible places, and who
is ancient,—the wise man gives up both joy
and sorrow.
" 13. Having heard of it and thoroughly
grasped it,
having discriminated the pure One from
other things, having
taken hold of this subtle One, and having
gained the blissful
One, man rejoices. It seems to me that the
house of God
lies with its door opened to Nachiketa."
/(18. The knowing self neither is born nor
dies. It is
not produced from anything, nor is
anything produced
from it. It is unborn, eternal, everlasting
and ancient.
It is not destroyed when the body is
destroyed.
(t 19. If the slayer thinks that he slays the
self, if the
slain thinks that his self is slain, both of
them are ignorant,
for the self neither slays nor is slain."